

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents theoretical background of related reviews to this study, which explains definition of translation, definition of realia, typologies of realia, translation strategies for realia, translation of Holy Qur'an, and chapter 30 of Holy Qur'an (*Juz 'Ammah*).

#### 2.1 Definition of Translation

There are several opinions about the definition of translation. Pinhhuck (1977, p. 38) claims that "Translation is a process of finding a TL equivalent for an SL utterance". On the other side, for Gui (1995) translation is fundamentally a creative process. He claims that translation is not a matter of transforming a source text into a literal text. Gui (1995) observes that a good translator should have creativity, and the work of a translator is like that of a painter or writer. Also, Newmark (1981, p. 40) observes that "translation is how to replace a written message and statement in another language".

Wilss (1995) also sees the significance of creativity in translation. He claims that "the most competent translators possess a malleable and creative mind," that belongs to the translator's "translation intelligence" (1995, p. 166). Moreover, Snell-Hornby (1995) suggests that language norms provide the translators with an unlimited source of creativity. Nida (1996) finds translation as a creative process with perceptions from different disciplines. The translator should use the language norms creatively. In addition, Bassnett (2002, p. 12) argue that translation is a way of rendering a source language (SL) text into the

target language (TL) to assure that the main message of the two will be approximately similar. From the explanation above, the translation was concluded by researcher that is a process to produce equivalence from one language to another language with creative ways.

## **2.2 Definition of Realia**

In the theory of translation, realia are “words and combinations of words denoting objects and concepts characteristic of the way of life, the culture, the social and historical development of one nation and alien to another” (Florin 1993, p. 123). A similar idea is supported by Tymoczko, stating that “cultural elements in a literary work are metonymic evocations of the culture as a whole, including its culture material, history, economy, law, customs, values and so on” (Tymoczko, 1999, p. 45)

According to Mujzer and Varga (in Zopus, 2016), realia relate to the unique expressions of particular language. Realia is defined by Klaudy (in Zopus, 2016) as manifestation of typical culture of source language such as meals, beverages, outfits, currencies, measurement, agencies, and offices. Furthermore, Realia is stated by L. Barkhudarov (in Djachy and Pareshishvili, 2014) as the terms that represent the certain object of nation. The changes of this term have been noted by Narváez and Zambrana (2014) from time to time. By and large, term realia in translation can be defined by words and expressions for culture-specific items.

## **2.3 Typologies of Realia**

They are number of translation typologies of realia. Those strategies are proposed by some theorists, Newmark (1998, p. 48) suggests the classification of realia, establishing such categories:

- a) Ecology (flora, fauna, wind, plan, etc.)
- b) Material Culture (food, house, transportation, clothing, etc.)
- c) Social Culture (*Condottiere*: military leader)
- d) Organizations, customs, activities, procedures or concepts (which include artistic, religious, political and administrative sub-categories)
- e) Gestures and Habits (*Cock a snook* means gesture of derision or defiance and *Spitting* means act of expectorating).

In the coming years, Denti (2012, p. 113-115) outlines there are three types of realia which are divided as follows:

a. Geography

In this part, geography is divided into three types:

- a) Physical Geography (tornado, tsunami, etc.)
- b) Geographic Objects Tied to Man's Activity (polder)
- c) Endemic Species (koala, kanguru, kiwi, etc.)

b. Ethnography

In this part, ethnography is divided into five types:

- a) Everyday Life (paprika, spaghetti, etc.)
- b) Work (carabinieri, concierge, etc.)
- c) Art and Culture (commedia, Santa Claus, vampire, etc.)
- d) Ethnic Characterization (cockney, yankee, etc.)
- e) Measures and money (mile, kilometer, lira, talent, etc.)

c. Politics and Society

In this part, politics and society are divided into four types:

- a) Administrative Divisions (region, province, country, department, state, etc.)
- b) Organs and Functions (agora, forum, senate, chancellor, etc.)
- c) Political and Social Life (lobbying, lord, untouchables, samurai, etc.)
- d) Military (cohort, phalanx, etc.)

In his article “De vertaling van realia”, which can be found in *Denken over vertalen: tekstboek Vertaalwetenschap*, Grit (2004) gives a summary of typologies in realia. Grit proposes a list of the typologies, as follows:

- a. Historical Realia (Borobudur Temple, KH. Ahmad Dahlan, etc.)
- b. Geographical Realia (‘Den Haag’, Jawa Timur, Bali, Papua, etc.)
- c. Private-institutional Realia (VVD, EO, HEMA, PT. Telkom Indonesia, etc.)
- d. Public-institutional Realia (Tweede Kamer, havo, UMM, UB, UM)
- e. Unit Realia (feet, ponds, height, weight, length, temperature, time, etc.)
- f. Socio-cultural Realia (Reog Ponorogo, gado-gado, etc.)

For the purpose of this current study, the typology proposed by Grit (2004) is used because the theory is more complete or suitable with the research questions and research objectives.

The first theory, there are five composition proposed by Newmark as follows; Ecology, Material Culture, Social Cultural, Organizations, customs, activities, procedures or concepts (which include artistic, religious, political and administrative sub-categories), Gestures and Habits (Cock a snook means gesture

of derision or defiance and Spitting means act of expectorating. In the coming years Denti breathe a word three types of realia as follows; Geography, Ethnography, Politics and Society. And the last theory divided into six typologies, suggested by Grit which are Historical, Geographical, Private-institutional, Public-institutional, Unit, and Socio-cultural.

## 2.4 Strategies for Realia

In addition to the various definitions of realia, they are also number of translation strategies of realia. Those strategies are proposed by some schoolers, Grit (2004) proposes his own ideas in strategies for translating realia, and he states that it depends on three criteria:

- a. The type of text (is it literary, journalistic?)
- b. The purpose of the text (to provide information or to describe a certain atmosphere),
- c. The target audience and their prescience of the subject.

Denti (2012, p. 94-96) states that translation strategy consists in contextual translation of realia. With this approach instead of translating the lexical meaning, the systemic, relational, contextual meaning is translated, which obviously cannot be found in the dictionary. This option is preferable when the translator considers context to be the dominating factor in a given message.

Grit (2004) states that translation strategies for realia are defined into six, such as maintenance, calque, omission, adaptation/approximation, generalization, and description. Each part will be explained bellows:

**a. Maintenance**

This translation strategy requires no change between the source text and the target text. For example:

ST: *Tugu Malang*

TT: Tugu Malang

*(Tugu Malang is historical monument in Malang)*

**b. Calque**

Calque translation means that the source text (ST) is translated literary word for word into the target text (TT). In this case, Nordquist (2017) demonstrates this example:

ST : Superman

TT : *Übermensch*

The word “Superman” in ST (English) is literally translated into TT (German) “*Übermensch*.”

**c. Omission**

Omission is deleting the terms (which are irrelevant to the target language). Nurlaily (2014) provides the following example:

ST : Currently I watched him pace his spacious designer bedroom, trekking back and forth from his walk-in closet to the bed, where two T. Anthony leather suitcases sat open atop the rumpled duvet.

TT : *Saat ini, aku mengawasinya mondar-mandir di kamar tidur trendinya yang luas.*

The translator intentionally omits the term duvet as well as the phrases that follow.

#### d. Adaptation/Approximation

Approximation seeks to find the equal compensation of the target text. It employs the replacement of the word in the source text with another word yet the similar function in the target text. Nurlaily (2014) provides the example below:

ST : ...and wild animals, including foxes, bobcats, and coyotes, before getting to the meat of the story: whether the father was guilty.

TT : ...*dan binatang-binatang liar, seperti rubah, bobcat, dan anjing hutan, sebelum sampai ke inti cerita: apakah sang ayah bersalah.*

Coyote is a small wolf-like carnivorous animal native to western North America and is found in many other regions of the continent. Coyote is a bit like *anjing hutan* in their appearance. Coyote is translated into *anjing hutan* since Indonesian readers are used to name *anjing hutan* as a wild animal living in forest.

#### e. Generalization

Some realia are categorized as a “translation of the core meaning” by using a hyperonym or a more general term. However, it may somehow use the more specific word or a hyponym. For example, Sarong can be translated into a dress (Smets, 2012).

#### f. Description

A paraphrase is used by this strategy to define the meaning of the item usually in more words than the source text (Smets, 2012). For instance, Gado-gado can be translated into mixed vegetables with the peanut sauce.

In conclusion, there are a number of strategies proposed by some theorists. Mostly the strategies are to help teachers or translators to deal with the issue of realia in the translation. For the purpose of this current study, the theory of Grit (2004) for translation strategies of realia is used because the theory is more comprehensive to answer the research questions.

## **2.5 Translation of Holy Qur'an**

Al-Qur'an is a muslims scripture, Al-Jabari (2008, p. 16) asserts that Holy Quran is "The literal word of God revealed to His messenger Muhammad by means of the Angel Gabriel in order to lead people out of the darkness of ignorance and polytheism to the light of guidance and monotheism". Fatoohi (2004) truly believes that "The Qurans unique style reflects the fact that it is the words of Allah to His messenger Muhammad".

According to the definition by Ali (1951, p. 1-35), the name Al-Qur'an is the proper name of the Holy Book of the Muslims, occuring several times in the Book itself. The word Qur'an is an infinitive noun from the root qara'a meaning he read or recited, and the Book is so called because it is or should be read, as a matter of fact, it is the most widely read book in the whole world. It is plainly stated to be a revelation from the Lord of the worlds, or a revelation from Allah SWT, the Mighty, the Wise, and so on. It was sent to the Prophet Muhammad, having been revealed to his heart through the Holy Spirit, in the Arabic language. The first revelation came to the Holy Prophet in the month of Ramadan, on the 25th or 27th night, which is known as Lailat al-Qadr.

Translation in Holy Quran helps to deliver the universal message of Islam to all parties of humanity. In order words, it invites all of people around the wolrld



to read and to comprehend the message in the Holy Quran itself. The translation of Holy Quran that has given useful and beneficial contributions to humankind as the messages to huge number of people across the world in the course of its translation is conceded by Nassimi (2008, p. 1), for many years.

Al-Qur'an is guidelines for Muslims, therein word of God revealed to Muhammad as a miracle in the Arabic language. Al-Qur'an was revealed mutawatir for 22 years, 2 months, and 22 days through the in-between angel Gabriel. The first verse that comes down is surah Al-Alaq verses 1-5 in Hira' cave. The reading of the Holy Qur'an starts from the Al-Fatihah and ends with An-Nas, amounts to 30 juz, 114 surah's, and 6262 verses.

## **2.6 Chapter 30 of Holy Qur'an (*Juz 'Ammah*)**

Chapter 30 (*Juz 'Ammah*) is a 30th juz of Holy Qur'an that consists of 36 surahs, from the first verse of the 78th surah (*An-Naba'* 78:1), continuing to the end of the Holy Qur'an or verse 6 of the 114th surah (*An-Nas* 114:6) (Abdul-Rahman, M. S., 2009). While this juz' contains a large number of complete chapters, the chapters themselves are quite short, ranging in length from 3-46 verses each. Most of the chapters in this juz' consist of fewer than 25 verses.

Most of these short surahs were revealed at the beginning of the Makkan period, when the Muslim community was timid and small in number. Over time, they faced rejection and intimidation from the pagan population and leadership of Makkah (Abdul-Rahman, M. S., 2009).